UNITY

EMBER 1945 15 CENTS

Health and Prosperity - - - 1
Charles Fillmore

The Doors Are Open - - - - 6
Zelia M. Walters

May the Vision Grow - - - 16
George E. Carpenter

Saved by a Tree - - - - - 18
Herbert J. Hunt

Let Your Communication Be - - 27
Patricia Nelson

Whose Will Be Done? - - - 33
Anonymous

Fear Not His Day - - - - 41
Mabel Hatton Marks

Sunday Lessons - - - - - 42

Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing: I am born anew this day, and I radiate harmony and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Wisdom from within reveals new sources of wealth without, and I am prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* / GEORGE E. CARPENTER, *Associate Editor*

VOLUME 103 DECEMBER, 1945 NUMBER 6

Health and Prosperity

THE NEW BIRTH IN CHRIST

CHARLES FILLMORE

CHRISTIANS the world over count the birth of Jesus Christ as the greatest event of all time. Not only Christians but all those who have business relations with Christians acknowledge the outstanding importance of this event by dating their documents from the year in which He was born. More effort is made to commemorate it, and more money is spent each year at Christmas on presents, decorations, and music than on all other sacred days combined. As a rule all this homage is in honor of a man who lived some nineteen hundred-odd years ago and, as most persons think, died and went to heaven.

Very few of the followers of Jesus realize or understand the real significance of His advent into our midst nor the relation that we bear to His transition and to the work He did for the uplift of the whole human family. We submerge the vital issues

under the ephemeral outer events of history and thereby lose the spiritual unity between His life and ours. Jesus taught persistently and continuously that through Him we have eternal life and in no other way. Also that He did not separate Himself permanently from us but, on the contrary, effected a unity with God-Mind that opened the way for all of us to achieve the same unity and abide with Him in Spirit in a heavenly consciousness.

We need above all to realize that Jesus was a spiritually developed man, a man who expressed in mind and body what God expects every one of us to express. His was a manhood more wonderful than any we have dreamed possible to man. Yet He said: "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

The discoveries of men have revealed the existence of a universe of dimensions so mighty that our three-dimensional world has been shorn of the last shred of its importance; it has in fact been proved to be a cipher, a zero, a "no-thing" in substance; or as one scientific writer says in effect: Matter and its properties may be compared to a very small crack in a universe of substance. In other words, matter is found to have no causative properties of any kind whatever. If this is true of the world about us, how overwhelmingly true it must be of man and his body. Without the mind the body is a dead shell, the blood a stream of red ink, and the nerves cotton strings.

What is an atom? Matter? What science has postulated as an atom has been found to possess such amazing properties as to remove it from the

material to the mental realm. This is the conclusion of a scientist expressed not long ago in a gathering of savants where this subject was under discussion. An atom is really a package in which is wrapped an idea that has the power to create a universe. Sir J. Arthur Thomson once said that if our universe were destroyed and a single cell left, it could be reproduced from that cell. Our body is an aggregation of trillions of cells, and every cell is composed of atoms so numerous that we shall not attempt a computation. It is mind and not matter that began and has through ages and generations composed that very wonderful organism which you call your body. It is not at all what you say it is when you look at or think about it as a physical thing.

It is within the power of the central I or ego in everyone to probe into these cells composing the body and release the imprisoned energy and intelligence. All progress of man and the race is accomplished through this incorporation of ideas and their final release through thought and action. Thus man grows from a mental pygmy to a spiritual giant.

When we give importance to the external realm and lay up as treasures its transient forms we neglect the eternal things of the Spirit. Man through his mind builds his world out of the things or ideas he thinks most about. For example, we are now all thinking and talking about the havoc wrought by the atomic bomb and trembling at the destruction that could be wrought if it should get into the hands of wicked men. There are numerous reasons why this fear is groundless, but nevertheless the fear goes on because people do not all use their mind logically.

Man was put on earth to learn to use his mind and use it in the right way. That is righteousness. Instead of fears we should center our love thoughts on the atom and see it releasing its dynamic force in building a new world for the good of the whole human family.

Our body cells are made up of atoms composed of electrons and protons, which in reality are lights and have their origin in the supermind. Doctor Pupin, a recognized scientist, in one of his books says that electricity is of celestial origin and came to this earth on the wings of solar radiation. So we are through every thought releasing the same electrical forces that compose the atom, and we can destroy or build. If the tempo of our thought is violent, as in anger, we destroy; if it is peaceful, harmonious, and loving, we build. So we find that the same forces that enter into the structure of the atom are always right at hand awaiting our command.

It is safe to say that more persons kill themselves every year by the atoms they explode in their own bodies than were destroyed in the cities of Japan. Every violent thought we discharge disrupts the harmonious rhythm of our body cells and eventually reaches the central electric atoms with explosive results. Even unbridled spiritual zeal is dangerous. "My zeal hath consumed me." (Psalms.) Elijah was so zealous for the cause of Jehovah that he exploded the cells of his own body and went up in a chariot of fire—not to heaven but into the ether.

However we should not dwell upon the destructive power of the atom but on its tremendous constructive energy. In the atom is concealed the creative energy that builds and sustains the universe. It is

the vehicle which the Logos uses to form man and through which man has access to eternal life. All real constructive healing is accomplished by releasing this inherent energy and substance. When the supermind in man is quickened through prayer and spiritual concentration these electrical units are freed from their cell imprisonment and incorporated into the body under the divine law and a so-called "miracle" of health follows. In a period of spiritual illumination Jesus announced that He came to "proclaim release to the captives." All the memories of our experiences from primitive to modern man are sealed up in these body cells, to be purified and released to action in that soul redemption called regeneration.

Science will eventually recognize the existence of this atomic energy in the trillions of body cells and explain clearly how they are discharged as life and health. Then spiritual healing will be accepted as the only permanent healing and spiritual healers will come into their own as co-workers with Christ in restoring humanity to its divine heritage. How Jesus released the electrons in His blood corpuscles and cast them into the race life as redemptive seeds will be set forth as a scientific fact when men get their eyes opened to the ever-present life and how we are all using it every day to build or destroy our body.

"I came that they may have life, and may have *it* abundantly."

"I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself."

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life."

The Doors Are Open

ZELIA M. WALTERS

THE CONFERENCE at Sadok's house was ending in indecision. Amasa was in a rage because his counsel had not prevailed. Hushai, always one to stand between two opinions, said: "We must wait and see. Perhaps the base fellow will not come this way, but if He does we must let Him pass through the village. The people would rise in anger and might do us harm if we forbade Him. They have heard these rumors of wonder, and they must see for themselves what He is like."

"We should forbid Him to set foot in the village," cried Amasas. "He had spread these lying tales of His healings only to deceive and mislead the people. He is a blasphemer. He claims to be the Son of God. He is a false son of Israel, if indeed He be of Israel at all. May God judge Him and blast Him with His wrath so that all may see what comes to those who are false to the faith of the fathers."

Rehor listened but said no word. He too hated the very name of that upstart Nazarene, but when he would speak he saw the eyes of Mera his wife, and her words kept running through his mind: "Now our beloved can be healed." The credulity of women! He despised it. Yet he could not speak.

The door was thrust open without knocking, and young Abner, the scribe stood there.

"He is coming. He is at the crossroads. A throng has gathered about Him. He is healing their sick and

answering the things they ask. But His face is set toward our village. He will be here soon. The people are already making the road smooth for Him, and the houses are being swept and decked. Some rough youths had gathered at the cliffs to taunt Him and turn Him back, but the shepherds drove them away. The shepherds have come down from the hills, and they are watching by the roadside. They have a blind man with them. I am going out there to see if He can really give sight to the blind. The sick in the village are being got ready too. If He should fail, how they would hate Him. But if He really can heal we'd better be ready to do honor to Him. You are our wise men. You will know what to do. I was bidden to tell you when He was coming. Now I go to see Him and learn the truth about Him."

"The truth about him!" cried Amasa furiously.

"Nay, but Abner is right. Let us wait and see," said Hushai. "If He is an imposter it will appear when He meets the blind shepherd. If He should heal him—let us not be found fighting against God."

They were all talking then, and Rehor departed unnoticed. He walked through the village where the people were rushing about in preparation. Anger burned within him. How ready the unthinking mob was to turn from the old, tried faith and follow after any upstart who promised them an easy way! Fools! There was no easy way. The path to God was long and hard. As he turned into the orchard before his own house he saw that the excitement had spread here too. The servant with a crippled hand was already dressed in his clean tunic and was setting out toward the cliffs where the shepherds waited.

"Where are you going?" said Rehor. "The day is not done, nor your work."

"Master, when I am healed I will make up for it. I can do twice as much work then."

Rehor should have turned him back, but again he could not. His mind was in a ferment. Could it be that he harbored deep within himself some faint hope that the Nazarene could do the things that rumor said. He turned from the thought with loathing. Though all should scatter and hail the false prophet, he would remain true to the ancient faith.

He went through the outer door into the court where flowers and a fountain made a place of beauty.

"Father!" called a thin voice.

He leaned over the couch where his son Adriel lay. His whole being was shaken with his love, pity, and—yes, it was rebellion against whatever power had doomed the active, laughing boy to this pain and wasting sickness. Now with all his agony there came these tales of the impostor who claimed to heal. Rehor knew there was no cure. He was a rich man. He had sent far and wide for the most skilled doctors. He had even called in the soothsayers who used magic words and rites. But now, when he spoke his voice was calm and clear.

"My son, you are better today."

"Oh, yes, I'll be going about with you soon."

Mera spoke from her room across the court. "Rehor, I would speak with you for a moment."

When he entered her room he saw that she too had heard that the Nazarene was nearing them. Her eyes were burning. She moved across the room with the grace and sureness of youth.

"Rehor, He will be here soon. Will you carry our son to the village square? Then after he is healed we can ask the Healer to come and abide with us. For we must think what we can do for Him in gratitude for this gift beyond any price. Oh, I can hardly breathe! To think that before the sun sets we shall look upon the Messiah, and Adriel will be running about again."

"Peace, woman!" said Rehor harshly. "Pray God to forgive you when you call this wandering trickster Messiah. How can we, children of the true faith, join the crowd that follows at His heels and listens while He mouths blasphemies?"

"Rehor! Because of your stiff-necked pride would you deny our beloved his chance of healing? Think, my husband. He is the child of our later years. God gave him to us when the other boys were grown and gone from home. Does God give only to torment us? We know not what evil spirit caused his sickness. But here into our very village comes the Master of life. I cannot believe that you would deny our child this one hope. As you love him take him up and carry him into the presence of the Healer."

"No. I will be true to the God of the fathers."

She turned from him without a word. She went to the couch. He could see her smoothing the robe over the child's wasted body. She took him up and went through the door.

"When she returns still carrying him, I will meet her and take the burden," he said to himself.

Mera walked with haste. It was not far to the Roman road that led through the village and wound on to Jerusalem. Far to the north she could see a

sort of cloud, where many people walked. She put Adriel down in the shade of a tree. She saw the shepherds hastening down from the cliff. She could hear their excited chatter, and she saw that they guided one who was blind. The crowd was nearer. She could see the one who walked in front. The shepherds were kneeling before Him. Then suddenly they sprang up. There were shouts of "Praise God!" and a babble of cries. The blind man walked a few paces in the road then turned back and flung himself at the feet of Jesus. She could see the Master lean down and put His hand on the shepherd's head.

"He is kind," she thought. "He will hear me. But then I knew deep in my heart He must be kind. We need a kind God."

They were coming. She could see His face. Every doubt and fear fell away—and this must always be so when one sees that face. She lifted the child and stepped out before Jesus.

"What wilt thou?" She did not know whether the words were spoken aloud. She heard them in her soul.

"Lord, heal my child."

She had thought she would beg and plead and offer Him a great reward. She could do none of these things. She made her simple prayer and stood looking into His eyes.

"According to your faith, be it done unto you."

It seemed that no one in all the crowd moved or spoke. She stood for a moment gazing at Him. The child was stirring in her arms. She held him tighter lest he should fall.

One of the disciples touched her arm. "Put the child down," he said. "Do you not understand?"

He lifted the child from her grasp and set him on his feet. Mera looked down. The beautiful little body! The laughing eyes. She could not speak or move. The people were surging about her. As if from a distance she heard their words: "You see, the child is healed." "Yes, the blind shepherd was healed too." "And all who come into His presence."

Adriel caught at her robe. "Mother, see! See! I am not sick any more. Let us go and tell Father so he will not be sad."

She kissed his forehead. Then she cried: "Oh, He is gone. I said no word of thanksgiving. I must find Him."

"He understands," said the man who had set Adriel on his feet. "Do not be grieved. He reads our hearts. He saw your thanksgiving and adoration. He knows your thanks will go beyond this day. I am John, one of those who abide with Him."

"But I must speak with Him."

"He lodges in the village at the house of Manoah tonight. You can speak with Him there."

The crowd had passed them, and now John followed to take his place near the Master. Mera took Adriel's hand and turned toward home. She knew they could be seen if the road were watched. She walked slowly, timing her steps to the refrain of the old song of David: "What shall I render unto the LORD *for* all his benefits toward me?" But Adriel could not keep the slow pace. He ran ahead of her. She could see him pounding at the outer door, for the latch was too high for him to lift.

When she came in Rehor sat holding the child, passing his hand over the body to feel its strength and roundness. But Adriel soon got down to run about the court.

Mera waited for Rehor to speak.

"What price did He ask? We have heard that He asks great treasure."

"He does indeed ask much. He asks that we give ourselves. Gold would not pay Him."

Rehor bowed his head upon his hands. "I must seek Him out. I must see for myself. I cannot believe that this poor artisan is the Messiah."

He scarcely spoke during the evening meal. He leaned over at times to touch the child as if to make sure that he was well. Adriel ate with the concentration of a healthy youngster. Before the meal was done his eyelids were drooping, and Mera took him to his bed.

"Now I must go," said Rehor heavily.

"Take me with you," said Mera. "I too must speak my thanksgiving."

They went together to the house of Manoah. The crowd was gathered before the house. They stood or sat silent and attentive. Jesus sat in the doorway talking quietly. The light was fading, but a sort of luminous glow seemed about Him. They heard the concluding words of the discourse: "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. . . . And whoso shall receive one such little child in my name receiveth me."

When Jesus arose to enter the house Rehor made his way to Him.

"Lord, you healed my child today. Will you come and visit in my house?"

He looked up and found those clear eyes regarding him, and he knew that no secrets could be kept back. "Lord, forgive my pride and doubt," he said.

Then the Lord's face was smiling upon him.

"I will come," He said.

When the door closed Rehor and Mera walked back. The moon was high, and twilight melted into moonlight.

"He is from God," said Rehor. "I knew it when I saw my son running to the door. But my stubborn pride denied. Now I have looked upon Him. After that there is no more pride or self-will. God, be merciful to me, a sinner. God of the fathers, I give thanks that in Thy mercy salvation has come to my house."

"Rehor, what can we give? What can our thanksgiving be? We heard His words. He says we are to follow after Him as little children. But where is His way? Tomorrow He will be gone. We understand so little. Love is the word, I know. You cannot come near Him without feeling love. You know He spends His life in giving. And that we must do too. What shall we give Him? Do you think He will come to us and we can ask Him?"

"Yes, dear wife, He will come."

Before they went to bed they stopped beside Adriel's couch. The child slept soundly, his arms flung out over the cover.

Mera woke early. The room was gray in the dawn. She arose and went to look at Adriel. He still slept, smiling as if in a happy dream. She went into

the court and opened the door that looked upon the orchard. Someone was moving down the slope. She hesitated but a moment, then ran to meet Him. It was Jesus, and His face was radiant after His night of communion with the Father. "He is here! He is here!" her heart cried.

"Lord, come in and rest and break the night's fast with us."

"Yes. I came to abide this hour with you."

Rehor met them before they reached the door. The sun was not yet up, and the morning was chill. They led the guest into an inner room where a fire burned. They placed Him upon a couch with a cushion for His head. Rehor removed the damp sandals, and brought water for washing. The servants were not yet astir, and Mera herself prepared the simple breakfast and placed it upon a table beside the couch.

Then Rehor and Mera sat beside Him, and waited for the word of life.

"Lord," said Rehor, "Mera and I have given ourselves to Your service. We know You are the Son of God, as You said. What gift can we give You? What can we do to follow You as little children follow a father?"

Then He began to speak, and in the hour that followed they heard the words that turned them about to follow a new way of life.

Once when Mera looked up she saw that the startled servants were looking in the door, fearful lest they had failed in their duty of serving. She beckoned to them to come in and saw that they were all there. They filed in without a sound and stood along the wall. She saw that Mahlon no longer had a

crippled hand. It was fitting that these too should hear the word of life; for when you knew Christ all men were your brothers.

"My Father giveth you the true bread out of heaven. . . . For the bread of God is that which cometh down out of heaven, and giveth life unto the world." "Lord, evermore give us this bread," said Rehor, and a murmur came from the listeners. Jesus replied, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst."

Sunshine was flooding the room now, and the face of the Teacher seemed luminous. Adriel came running in, his tunic awry, his curls tousled from sleep.

"Oh!" he cried. "This is the man who made me well."

He ran into the arms of Jesus and clung to Him.

So the hour was made perfect. Those who heard and saw carried that picture with them always: Jesus holding the tiny boy, smiling at him, caressing him. They knew now what manner of man the Christ was.

Rehor and Mera walked with Him as He went to Manoah's house, and a little later they saw Him with His disciples going up the hill toward Jerusalem. At the crest He paused and looked back.

"See, He is blessing us before He departs. His life is all love and giving. We must know no other way."

A Merry Christmas to You All

May the Vision Grow

GEORGE E. CARPENTER

CHRISTMAS DAY! In spite of himself even the hardest of men feels the touch of something warm, winsome, and wonderful, a spirit of gentleness and joy tugging at his heart.

The story of the day, the picture it paints—the manger, the mother, the Babe, the shepherds, the Wise Men, the angels—are somehow interwoven with all the holiest memories, the most haunting meanings of our life.

How we remember the Christmas days of years gone by—when the home circle was unbroken, and the later ones with their vacant chairs and thoughts of those whose going away made life wistful and lonely.

Yet even when we are most alone, there is always someone to bless on Christmas Day—someone to bless in the spirit of Him who was so great a blessing to all men; someone to remember in the name of Him who is the gentlest memory in all the world.

At Christmas we work and plan that the child may have his joy and the friend some token. We do this in secret, in whispered conspiracies and sweet,

sly intrigue, in the joy of self-forgetfulness and the thrill of happy surprise.

It is a miracle of love and joy and wonder, a day of poetry in the midst of gray days of prose, a day calling us back from a wisdom that is not wise, because it is hard, untrustful, and doubtful of our noblest dreams.

How is it that men live for one day by the law of love and turn so quickly again to the law of strife? Why do men who deny Jesus throughout the year yield for one day to His spirit of divine love and joyous good will?

Is there any reasonable explanation of such a thing? I think there is. To me it seems to lie in the thought that Christmas is a prophetic day, looking not so much backward as forward. It belongs to an order of life not yet attained, a religion not yet realized; it glimpses a race of men yet to be.

For one day we see and feel what life can be and will be when we are free of the things that make us un-Godlike; when life becomes what it was surely meant to be; when Christ becomes in deed as well as in name the Prince of Peace.

May the heavenly vision grow and abide to the confounding of all hatred, all hardness of heart—until the shadows of sense thought are lifted and all men see with childlike wisdom and faith the face of God.

Saved by a Tree

HERBERT J. HUNT

AT SOME POINT in the great experience that we call life man decides upon an epoch-making journey. This is none other than the journey from sense to Spirit. Man decides that he will leave the low levels of mortal consciousness and journey forth in quest of the high levels of spiritual consciousness. He will turn his back upon Egypt, with its darkness and fleshpots and bondage, and seek the freedom and the joys of the Promised Land!

Now one would suppose that the journey would be a very happy one and that all would be well. Perhaps we recall the experience of little Judy Abbott in "Daddy Longlegs," where she started out to meet her much-loved guardian, whom thus far she had never actually seen. On the way the wheels of the train, the puffing of the locomotive, and even the hum of the rails all seemed to be singing the same glad song, "I'm going to see Daddy Longlegs, I'm going to see Daddy Longlegs!" and all this because her heart was filled with joy and gladness. But this journey from sense to Spirit seems to be the very reverse of this. Trying experiences beset us; and before we have gone very far along our way, we may find ourselves wondering whether the whole thing was worth while—and perhaps we made a mistake in ever starting out!

The history of the journey of the Children of Israel from Egypt to the Promised Land is a sym-

bolic picture of this spiritual experience. The incidents referred to in the 14th and 15th chapters of the Book of Exodus are particularly noteworthy.

It will be recalled that the Israelites marched out of Egypt with rejoicing. Now they would be free from the hated task masters, from the misery and degradation of slavery! The experiences of bondage and darkness in Egypt were all past, and they would go forward into freedom and light! No doubt the Israelites had formed certain attachments even to the land of their bondage; but in their hearts they were glad to say the final word of farewell, and they went forward in a spirit of eager anticipation. Soon, soon, they would enter into the joys of that Promised Land which was pictorially depicted as "flowing with milk and honey."

But what was their actual experience? Very soon they found themselves facing the Red Sea. Perhaps the Red Sea might not have seemed such an insuperable barrier, had it not been for the fact that the pursuing Egyptians were right behind! The Israelites wanted to escape; but their way of escape was cut off by the Red Sea. We recall however how the waters parted before the Israelites, allowing them to pass over to the other side dry-shod, while Pharoah and all his host of horses and chariots were engulfed as those walled waters came tumbling down upon them. The Israelites spent the remainder of the day in celebrating this miraculous deliverance, and then marched forward to what looked like an oasis—where there would be trees for shade, and refreshing water to drink!

But alas! a grievous disappointment awaited

them! The waters of Marah were bitter: and like the "Ancient Mariner," the tired, thirsty Israelites could say:

"Water, water, every where,
Nor any drop to drink."

No wonder the place was called Marah, a name that means "bitterness," "grief," "calamity." This was indeed a trying experience for the Israelites, whose throats were parched from the heat of the desert—and no water available to slake their thirst. Indeed it would have been better to have none at all; for the sight of this bitter water nearly drove the fainting Israelites to distraction and to a resentment that found expression in those harsh, acrimonious reproaches heaped upon Moses: "Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

Other lines are of course sometimes like that! Recall the story of Naomi as recorded in the Book of Ruth—how she went out into the land of Moab with her husband. The name Naomi means "happy," "pleasant," "joyful." But in that land of Moab her husband died, and shortly afterwards her two sons were taken; and there she was, a widow bereft of husband and sons, a stranger in a strange land! Turning to her daughter-in-law Ruth, she said: "Call me not Naomi, call me Mara, for the Almighty hath dealt very bitterly with me!"

We also have our trying experiences. There are moments in life when we come up to the waters of Marah, when something comes into our life that well-nigh overwhelms us with its suddenness and severity. There are some experiences with which we

can cope; but Marah represents a sort of calamitous and totally uncalled-for visitation that fills us with such resentment and such a sense of gross injustice that we are almost ready to take the advice of Job's wife: "Curse God, and die."

But there are some of us who are not altogether ready to give up even at the bitter waters of Marah! We feel that even though the waters are very bitter, the situation is not altogether hopeless. There must be a way out! The great question however is: Just what can be done? How can we find the way out of our difficulty? It is here we find this story so helpful; for we learn how something was done, how the Israelites were saved from the bitterness of Marah and led into experiences of peace and joy. Perhaps we too shall find the solution of our problem right here!

Of course there are many people who, whenever anything calamitous happens to them, want to know the reason why: "Why did this thing happen to me? What have I done to deserve all this?" And so on. It is helpful to be able to trace out causes, providing we can use the information to advantage. We can be sure that there is always a cause for whatever happens; but we are not always in the right frame of mind to recognize the cause even though it may be pointed out to us. When a man is laboring under a sense of gross injustice, it is difficult for him to see the evenhanded and impersonal working of the law. Even though we show him, he still wants to reject the cause.

In the case of the Israelites it is not difficult for us to see what was the cause of this "bitter-water"

experience. Only a few hours before they had been rejoicing in the overthrow of the Egyptians who had been engulfed in the waters of the Red Sea; and it is not surprising to find the Israelites themselves engulfed in some other kind of distress. Someone may say, "But they were simply praising God for deliverance!" But were they? Note the actual wording of their "hymn of praise"!

"I will sing unto Jehovah, for he hath triumphed gloriously;

The horse and his rider hath he thrown into the sea."

We must recognize that there is a vast difference between praising God for deliverance and vociferously applauding the overthrow of the enemy! It is one thing to rejoice in the triumph of justice and right; but it is something altogether different to break forth into shouts of sadistic delight because the enemy has at long last "got what was coming to him"! This is a distinction worth noting—and a word to the wise should be sufficient! Paul emphasizes this selfsame thought in his wonderful hymn to love, as recorded in I Corinthians 13: "Love . . . rejoiceth not in unrighteousness, but rejoiceth with the truth."

But what we are interested in here is the overcoming of the difficulty itself. If we should find ourselves encountering the bitter waters of Marah, those difficult experiences to which reference has already been made, just what can we do? Is there a remedy? And if so, how and where can we find it?

In the study of Truth, we learn two things that should prove of great value to us; and they are to be found right in the passage now before us: First, No

matter how bitter, or how difficult, may be the experience, there is always a remedy, there is always a way out. "And the Lord showed him a tree." This means that there is always something wherewith we may meet the situation. Paul brings this out very clearly in his First Epistle to the Corinthians: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape."

Someone has summed up this teaching in these easily remembered words: "What ought to be, must be; and what must be, actually is; for there can be nothing else!" Perhaps it was this very thought which inspired Emerson to write:

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, *Thou must,*
The youth replies, *I can.*"

So there it is. "Jehovah showed him [Moses] a tree," and when Moses cast that tree into the waters the bitterness disappeared. No matter how bitter may be the waters we contact, there is a sweetening remedy; no matter how dark the night, the daylight must come; no matter how puzzling the problem, there is a solution; no matter how intricate the labyrinth, there is a way out! The second lesson is like the first: The remedy, the solution, the way out, is much nearer than we suppose! "And Jehovah showed him a tree." There was the bitter water, but there also, right beside it, was the sweetening tree!

It is an interesting comment upon our human way of thinking that we always look for the good a

great way off. We suppose that our help must come from afar. The Psalmist had this difficulty. He said: "I will lift up mine eyes unto the hills, from whence cometh my help." He was accustomed to looking to the far-off places. But in that moment there came to him the revelation: "My help *cometh* from the LORD, which made heaven and earth." In other words, the all-helping God stood not on the hilltops far away but right on that little piece of earth on which he himself stood, right beside him! Jesus taught the selfsame lesson. People were continually looking for the coming of the "kingdom," and when they questioned, perhaps saying, "Lo, here! or, There," He said, "The kingdom of God is within you"—at the center of your consciousness!

This is a piece of Truth that needs to be emphasized more and more: the omnipresence of good. So often we find ourselves saying, "Oh, how happy I could be, if only——!" or "I should be quite satisfied if this [or that] would come to pass!" But our good is here, not past or future but present—here now!

"Speak to Him, thou, for He hears, and Spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet!"

"And Jehovah showed him a tree." But how shall we see that tree? It is one thing to know that there is a "tree" and that that tree is close at hand; but it is something altogether different to be able to see the tree! In the Scripture story the tree was there, but neither Moses nor the Israelites could see it until God opened their eyes.

That is just what we want, is it not, spiritual

illumination? How then does this illumination come? We read, "And he [Moses] cried unto Jehovah; and Jehovah showed him a tree." Very simple! And that is precisely what we must do—"cry unto Jehovah." This does not necessarily mean begging or beseeching; but it does mean that we must claim in faith that which we need, this spiritual illumination. Perhaps we recall Mrs. Ormiston Chant's hymn:

"In times long past we missed our homeward way;
We could not see.
Blind were our eyes, our feet were bound to stray;
How blind to Thee!
But Thou didst pity, Lord, our gloomy plight,
And Thou didst touch our eyes and give them sight!"

It is true that Jesus never touched anyone's eyes out of mere pity; but in every case when men and women came to Him seeking sight, healing, cleansing, they found what they sought for. We too, if we want spiritual illumination, must ask . . . seek . . . knock." "Draw nigh to God, and he will draw nigh to you."

The revelation that we seek will surely come to us in this way; it will come to us through spiritual illumination: "And Jehovah showed him a tree." Perhaps we can think of that tree as representing two things:

First, health; for the tree brought a healing to those bitter waters, making them sweet. We also may find our healing in this way. "I am Jehovah that healeth thee."

Secondly, it was a revelation of life. In all probability the "tree" here referred to was a small bush

or shrub called the acacia, which is regarded by many as a symbol of life. It is most significant that the opening chapters of our Bible contain a reference to the tree of life, and in the closing chapter the tree of life is mentioned again: "And on this side of the river and on that was the tree of life, bearing twelve *manner of* fruits. . . . and the leaves of the tree were for the healing of the nations." Just as that tree brought hope and life and healing to God's people of old, so there is a "tree" waiting to bring us life and healing today.

If therefore we find ourselves halted at the bitter waters of Marah, we need have no fear. There is a tree of healing, a tree of life. God Himself will show us that tree, and through that tree the bitter waters of our Marah will be made sweet!

Re Your Christmas Order for Unity Literature

Question: In these times when mail-handling facilities are congested and many workers are learning new jobs, will my order be filled in time for Christmas?

Answer: Yes, if you place your order *now*, writing it plainly, using order forms whenever possible, and then co-operate with us waiting patiently during the three weeks usually required to fill a Christmas order. (Letters of inquiry about orders in process actually slow up our handling of the orders, since they must be taken out of the regular routine and given special handling, which requires much extra time.)

Pledge by Unity

Because people everywhere are turning to Truth literature as the ideal Christmas gift, Unity pledges itself to put forth the utmost effort to see that all Christmas orders are filled on time. Will you help us by observing the foregoing suggestions and by blessing the orders that you send to Unity? Thank you!

Let Your Communication Be

A TRUE EXPERIENCE

PATRICIA NELSON

FOR MANY MONTHS I had had a constant fear in my mind and an odd pressure in my side, which a West Coast physician had diagnosed as a tumor and advised to have removed by an operation. So one day while on a visit to the home folks I went to Doctor Gray, our old and trusted family doctor, for a physical check-up.

He said, "I'd suggest you have an operation, Patricia, for you have a tumor, and tumors are always unpredictable."

"You mean it is cancerous?"

"Not yet. But from long experience I've found that in a case of this kind it pays to operate in time. I wouldn't put it off any longer."

As I left the doctor's office and went out into the street my mind was filled with thoughts parallel to the day—dark and gloomy, without one ray of sunlight.

When I reached home Mrs. Nolan, the next-door neighbor, was at the kitchen door with her usual gifts from her Saturday baking: a plate of spicy cookies and a loaf of fresh, crusty bread. She immediately sensed that something was amiss, for she asked anxiously:

"Is there anything wrong? Anything that I can do?"

She was an old friend as well as neighbor so as

I invited her in, I blurted out: "There is plenty wrong, but there's nothing you can do. Doctor Gray told me this afternoon that I must have an operation to remove a tumor that might become malignant."

"But why have an operation?"

"That is the only thing that can be done—and they are not always successful." My voice shook with fright.

She smiled. "Once I had a tumor that *was* malignant, and I didn't have an operation. Nor do you have to have one."

"But Doctor Gray says——"

"So did my doctor—an old and as trusted a friend of my family as Doctor Gray is of yours—tell me that I had a cancer, and two specialists agreed fully with his diagnosis. Not one of them gave me the slightest hope that an operation would effect a permanent recovery. I was too far gone. But despite their verdict I was cured permanently of a malignant tumor and without an operation."

I gazed at Mrs. Nolan in astonishment. She showed no sign of past or present illness. In fact she was as healthy a woman of sixty as I'd ever seen.

Without prelude she asked, "Do you believe in God, Patricia?"

"Certainly I do," I replied in surprise.

"Do you believe that Jesus' teachings are as practical today as when He was on earth?"

"Yes."

"Then—on that basis—your full belief—it will be up to you and you only whether you have an operation or not—to go further, whether you have a tumor or not."

"I know I have a tumor. I knew it before Doctor Gray——"

Mrs. Nolan cut in: "Believe and receive. That is one of the universal laws that Jesus taught, isn't it? And universal laws don't change, do they?"

"No," I slowly admitted. "They can't change."

Mrs. Nolan sat down on the kitchen stool. She said: "I don't speak of my illness or of my complete cure to many people, for the average person wouldn't accept it—they'd say that the doctors were wrong. But my family doctor and I know better. Jesus, knowing the people's ignorance of spiritual law, also advised, 'See that thou tell no man.' But if you'd like to hear——"

I dropped into a chair, weak from the ray of hope that shot through me. "I do want to hear it. Every word."

Mrs. Nolan commenced:

"I can appreciate your fear, for the day that Doctor Anderson told me that I had an advanced case of cancer I was terribly frightened, though I was not surprised. For I had all the symptoms and had had them for weeks. He was a brave enough friend to tell me the truth, that an operation might help temporarily but would not eradicate the trouble. He suggested that I go to a cancer specialist. I did—to two of them. They, like Doctor Anderson, gave me no permanent hope. I was doomed.

"I planned to be operated on as a short reprieve, but before doing so I went for a visit to my daughter. I was sure it would be my last visit to her, so I didn't mention my illness, for I wanted our last time together to be a pleasant memory for her.

"One day she said: 'Mother, I know you are a dyed-in-the-wool church goer, but there isn't a church near by. So if you get lonely while I'm at the office there is a Unity center a few blocks down the street. It is undenominational. You might enjoy it. I do.'

"Never having heard of Unity I wasn't at all interested, but one day as I was passing by I decided to go in and see what they taught. I got some free literature and went home and read it. I still have a copy of *Weekly Unity* that I got at that time. It was the first time I'd ever heard of affirmations and denials. I became extremely interested in the many testimonials of healing.

"I was a Bible student, so I realized at once that their teaching was based on Jesus' words. They accepted and obeyed His commands literally. But affirming and denying was so new to me that I sought the Bible for such a law. I found this passage in Jesus's own words: 'But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.' For the first time this sentence made sense to me. "Yea, yea"—affirmation; "Nay, nay"—denial. All else came from evil. So if others affirmed health, denied disease, and were healed, then I could be healed by the same power.

"I took as my affirmation a sentence given in the Silent Unity page of *Weekly Unity*. It was *'I bear witness to the truth that God is my health.'* Soon afterwards I went back to my own home. Day by day I bore witness to the truth of my being by keeping all thoughts of illness out of my mind and by filling it completely with the acceptance of buoyant health. Results came rapidly. All symptoms lessened and finally

left. When all the symptoms of cancer had vanished entirely I went again to Doctor Anderson. He was amazed at the glowing color that had replaced my former pallor; at my springing step, which had been a slow, painful drag. He said:

" 'You are the picture of health itself.'

" 'I am just that,' I replied, 'for I bear witness to the truth that God is my health.'

" 'I simply can't believe it,' he said puzzled; 'for by all the symptoms you had when you were here last you should now be bedridden—in the last stages. It is indeed a miracle.'

"And it was a miracle, Patricia, and one of my own choice, for I chose to deny the appearance of evil. My testimony could have been that I did have cancer and I should have had it, but I chose to affirm that I had health, and by my words I was judged.

"That is the whole story. It is all based on complete faith in God. If you follow Jesus' instructions, 'believe' that you have no tumor and you will be healed. The choice is yours, only you yourself can clear your mind of the appearances of evil. I know that I was divinely led to that Unity center on that far-away day, and I feel as strongly that I was led here to tell you of my experience at an opportune moment of your need."

Suddenly I was covered with shame, for I was an avowed Truth student. I had made many small material demonstrations but it had not occurred to me to go to God for help in this terrible physical crisis. I said humbly, "Yes, I know that you were divinely led to me today."

That evening Mrs. Nolan brought me the yel-

lowed copy of *Weekly Unity* that she had treasured for so long. Its date was May 17, 1930. I read and reread "A Message to You: Our Healing Service." I read and reread the article about the miraculous healing of the woman so terribly stricken with arthritis. God healed this woman, and He healed my friend Mrs. Nolan. He brought them back to health from the very door of death. He was no respecter of persons, so He would heal me too. That night, I also took the affirmation in that old issue of *Weekly Unity: "I bear witness to the truth that God is my health."*

I came back to California. I kept my faith firm in the knowledge of renewed health. The pressure in my side lessened and lessened. In a few months I was entirely free—free of the fact of pain—and free of the fear of cancer. I was whole again.

For a long time I knew this fact within myself, but if I ever told it to outsiders there would always be the query "But what do the doctors say?" Personally I had no need of a doctor's assurance, but a few weeks ago I decided to go to the clinic to have a basal metabolism test, for I was curious as to how much energy it took to run my body. My husband suggested that while there I get a thorough check-up. I went to one of the best doctors in California. He said:

"You couldn't be in better health."

"No tumor?" I asked.

"Not a sign of one," he assured me. But I had no need whatever of his assurance, for I knew that my body was a living witness to the truth of God's health, caused by my affirming in faith His power to heal.

Whose Will Be Done?

ANONYMOUS

THY KINGDOM COME." How many times had I said these words? "Thy will be done in earth, as *it is* in heaven." Yet my body, that part of God's kingdom over which I was presumed to have been given some degree of sovereignty and for which I was presumed to have accepted some degree of responsibility, was far from expressing God's perfection. For years it seemed I had been subject to one minor ailment after another, none serious but all together constituting a barrier to vital functioning that was beginning to depress me mentally and discourage me spiritually.

"Would I never," I wondered, "enjoy the radiant health that I had assumed to be my rightful heritage before?"

"Before what?" something within me seemed to inquire.

"Why, before I started smoking!" something seemed to answer.

Then a twinge in my right shoulder brought me painfully back to the present. Even to lift my arms on this particular night was part of an ascendingly acute physical agony that had me frankly worried.

"That new kind of flu," I had tried to tell myself as if that would have given relief. My throat was sore and my eyes were watery.

Then some slight effect of my years of Truth training began to assert itself.

"A fine Truth student you are to accept such ideas!" I scolded myself and began, half in supplication, half in affirmation:

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

There it was again: "Thy kingdom come."

"Come where? Into this aching body—fouled," I suddenly began to think, "by years of smoking, poisoned by years of slavery to nicotine?"

I looked around me. On the table at the side of my bed was an ash tray littered with cigarette butts, piled high with mounds of ashes.

"Thy will be done."

Whose will? God's will? My will? Or the cigarette company's?

"When your throat is irritated, enjoy their soothing coolness—one whiff of a Tartar is like a self-starter!—one puff will elate you! Your dream man will date you!" "There's no question they help digestion!"

Ridiculous, wasn't it? How could any sane person believe such nonsense? Yet I had reached the point where I felt that I couldn't start the day without a cigarette, couldn't think clearly without a cigarette, couldn't digest my food without a cigarette, couldn't be socially adequate without a cigarette!

"Thy kingdom come. Thy will be done."

"What a regent I had been!" I reflected. "Yes, I would say with my lips, 'The power of the Lord is mighty within me to accomplish every good thing,' but I believed, in my mind, that I couldn't think clearly unless I could smoke! The suggestions that had been implanted so subtly in my subconscious

mind by years of cunningly persistent cigarette advertising might have set up a habit of false dependence that was stronger than my personal will, of that I was sure; for I had tried on various occasions to assert my will without success. But was it stronger than God's will? That was impossible, I was convinced of that. But how could I prove it? How could I let God's will be done through me?

"Dear God! Beloved God!" I found myself thinking. "I know that You don't want me to rely on anything but You, nor do I want to in my heart, yet in my weakness I have reared this false idol of leaves and pulp to which I pay reverence during all my waking hours, burning strange incense on the altars of taste and habit. Free me from it, I implore You! Of myself I cannot do it, but You can do it. I know that You can do it!"

Suddenly I felt a response. Light began to pour into my weary body. A warm glow suffused me, relaxed me completely. I drifted gratefully into a restful sleep.

When I awoke the next morning I felt as if the stream of my consciousness were flowing gently out of the darkness of some strange cavern into the full light of day. Inside of me was deep peace, great gladness, complete stillness. I was detached, impersonal, attentive. Something within me seemed to say: "Everything is in the mind. If you accept the idea that you are dependent on smoking to start your day effectively, to digest your food, to solve your problems, you will continue to be a slave to the cigarette habit, and you will go on poisoning your body, distracting your mind, dulling your sensibilities. You

will continue to have aches, pains, colds; your days will be restless, your nights sleepless.

"If on the other hand you accept the idea of placing your dependence only on God, He will help you to clear away all the impediments to really free and perfect functioning. The cigarette habit will drop away without effort. You will be restored, not just to ordinary health but to radiant physical well-being. Your mind will be clear and balanced. Your sensibilities will be quickened and intensified. You will be rightly directed, fully energized, thoroughly happy. You will be able to accomplish everything that is in accordance with God's will for you, and He will reveal to you what His will really is. You have only to place your dependence fully on Him. All the rest will follow as naturally as a flower unfolds or a stream flows."

The inner self of me that had been listening now turned directly to God.

"You know what my choice is," it seemed to be saying. "You know that I have never wanted to depend on anything but You. You know that I have tried. And You know that I am weak. I wouldn't pretend to say that I can do this, but I know that You can, and I wish You would. Please do!"

Therewith I yielded my will completely, and with the yielding came the realization, not only that God could do what I had asked but that He could do it with the utmost ease, without the slightest effort, without any of the usually anticipated discomforts, such as indigestion, or any of the false beliefs, such as nicotine lingering in the blood stream. It would be accomplished under grace, in a perfect way. In fact

it was already accomplished. It awaited only the proving.

The first proof, which I discovered when I started to get up, was that my body no longer ached and my throat was no longer sore. I attended to my ablutions. Then suddenly, like a bolt from the blue, I remembered almost in despair that this was the day I was supposed to go with a friend to a luncheon! Everybody would be smoking! Everybody would offer me cigarettes! How could I possibly start on such a day?

"But that's exactly the time to start—when conditions seem the most difficult," something within me seemed to say. "Opposition always calls forth power. And if you can succeed when circumstances seem to be the most inopportune, then you will really have succeeded. Besides you really won't have to do it. God will be doing it through you."

Thus reassured, I completed my toilet, dressed, had a cup of coffee, and left the house without my usual after-coffee cigarette—feeling fine. These being days of gasoline rationing and the trip to town being a long one, I had arranged to take the streetcar. All the way down to the boulevard, which was a long distance for me to walk, I felt wonderfully well.

"Ordinarily," I reflected as I waited for the car, "that would have required at least two cigarettes!" I was grateful to feel the loosening of the bonds that had held me captive for so long.

As I boarded the streetcar and found a seat I noticed that almost everyone was smoking, not only in the last four rows, where it was permissible, but

everywhere. Fortunately I was still in a detached mood, and the smoking neither attracted nor repelled me. I felt neither desire for it nor aversion to it. Again I was grateful.

All the way into town I sat in quiet meditation in the midst of thickening clouds of smoke, constantly moving people, increasingly noisy traffic. It seemed as if an eternal, immovable center had been established in the midst of change and confusion. I needed no longer to say, "I am strong in the Lord, and in the power of His might." I knew it. I was experiencing it. He was proving it.

Already the period of my former slavery to nicotine seemed like the memory of a past incarnation, centuries and centuries ago. Without effort I could see myself in a radiant body of light. I could feel new power flowing freely through me. I was aware of life moving on from glory to glory. And all the while I was doing nothing. God, the supreme master, God, the source of all light, all love, all power, the sum total of all our heart's desires—He was doing it because I had asked Him and because I was letting Him.

I did not have to make an effort to bring the kingdom of heaven into manifestation on earth. God would do that. All that I had to do was to accept it with love and gratitude. I began to realize that for the first time in my life I was experiencing real freedom, simply because I had placed my dependence where it belonged—on God. I was aware of a sense of deep contentment glowing within me.

When my friend met me at the end of the car line, he offered me a cigarette, as I had known he

would. For years I had expected just that, in fact, up to today I would have thought it strange if he had neglected to provide me with one of my favorite brand. This time I smiled, declined, explained.

He drove me to the hotel where the luncheon was being given. As we entered the outer hall, where the guests were gathering and the horsdoeuvres were being passed around, many old friends approached to greet us, all of them smoking, each of them offering cigarettes. Never had it been so easy to say no graciously. Never had there been so little insistence or so little surprise expressed. I reflected that God was doing a pretty thorough and efficient job, and I had a sense of deep appreciation and happiness.

We moved into the main dining room, found our table, took our seats. I held my lighter for each of the four men friends who had joined us as they lit their cigarettes, still feeling neither attracted nor repelled by other people's smoking.

Except for the friend who had invited me, I had not seen any of these men for a long time. I was amused and pleased when they told me how well I looked. I knew why of course, but that was my secret, mine and God's. I was conscious of feeling wonderfully well. I have never enjoyed food more, and I had no discomfort after the luncheon.

When we left the hotel in midafternoon, my friend and I went to a number of stores to complete our Christmas shopping. The stores were crowded, overheated. We were jostled by throngs of people. Formerly I should have been exhausted, reaching for my imaginary panacea, a cigarette. Today nothing disturbed me; I had abundant energy; I felt no sense

of need. Everything from the deepest center within me to the outermost reaches of space was serene.

I arrived late at the home of a friend with whom I was to dine. He did not smoke. I did not tell him of my adventure until after dinner, when he noticed that I did not reach for my usual cigarette. Then I related what had been happening, with no sense of pride of achievement—how could I have that since God had been doing it all?—and with no pretence that I knew how long this blessed state would last.

All this occurred months ago. I still have no desire to smoke. I feel increasingly well physically, increasingly clear mentally, increasingly happy emotionally. I enjoy my food and digest it thoroughly. I concentrate more easily on problems that arise in the course of the day and solve them more quickly. I am relaxed at night and sleep soundly.

I still have no pride of achievement. I still make no promises about continuation. I still refuse to pretend that I have done anything, except perhaps to place my dependence where it belongs, on God, and to let Him do it. For His is "the kingdom, and the power, and the glory, for ever. Amen!"

When you request Unity School to CHANGE YOUR ADDRESS please give your previous address as well as your new address. Be sure to state which of our six magazines you are receiving. Give us the information before you move if possible. Copies of magazines mailed to an old address will not be forwarded by the postmaster to your new address unless you leave forwarding postage with him.

Fear Not His Day

MABEL HATTON MARKS

God kept you through His night; fear not His day,
The untried day and what it may be bringing
To challenge faith. Let no distrust betray
Its hopes and dreams. Send no thoughts darkly winging
In vain regret to your lost yesterday.
But find a joy in this new dawn's upspringing,
And go assured on your undaunted way.
Lift up your heart; the morning stars are singing!

Fear Not His Night

MABEL HATTON MARKS

God kept you through His day; fear not His night.
The dark can bring no terrors when the light
Of His own presence shines within the heart.
The knowledge that we cannot be apart
From Him, that He will ever bless and keep,
Drives out all cares and gives untroubled sleep.
So rest secure; fears lift dark wings in flight
Before His presence, guarding through the night.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, December 2, 1945

UNITY SUBJECT—*Applying the Christ Spirit.*

INTERNATIONAL SUBJECT—*The Christian and His Economic Relations.*—Deut. 8:17, 18; Luke 12: 13-21; Luke 18:18-24.

17. And *lest* thou say in thy heart, My power and the might of my hand hath gotten me this wealth.

18. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.

14. But he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?

21. So is he that layeth up treasure for himself, and is not rich toward God.

18. And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?

19. And Jesus said unto him, Why callest thou me good? none is good, save one, *even* God.

20. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.

21. And he said, All these things have I observed from my youth up.

22. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23. But when he heard these things, he became exceeding sorrowful; for he was very rich.

24. And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!

GOLDEN TEXT—*A man's life consisteth not in the abundance of the things which he possesseth.*—Luke 12:15.

SILENT PRAYER—*My wealth consists of the treasures of mind and heart that are mine through my expressing the wisdom and love of the Christ.*

When the thought of God as the source of all that enters into life is the central pivot of the mind the thinker is kept from self-conceit and self-centered living in general. To keep the mind and heart open towards the Infinite on the inner side of life is to

give depth and character to life, with freedom from care and an undue sense of responsibility.

Our faculties are all God-given, and it is through their development and exercise that we are able to "make a living" or do any of the other acts that distinguish thinking man from the unthinking animals. "God . . . giveth thee power to get wealth." The practical wisdom and understanding that enables us to apply ourselves to our work in such a way as to increase our substance, thus turning invisible gifts into visible or tangible assets, is a divine endowment. We catch a vision of our capabilities in our quiet moments of prayer and meditation. We then see that our part of our "covenant" with God is the responsibility to obey the law of our being and express our better self consistently and habitually, not trimming our sails to catch the breeze of the race thought, but living according to our individual conviction of what is right and true.

He who is insistent on his "rights" may overlook the more important right to renounce strife and live according to the principle of divine justice and mercy, claiming as his own only what he has earned through keeping the divine law. Striving to get possession of our inheritance of material goods prevents our giving proper attention to the immaterial riches that are ours to claim and use. Spiritual riches are an infinite store of treasure to be claimed and possessed by development and use. We cannot pile up unused spiritual riches, for they cannot be hoarded. The faith that we have grows stronger as we use it. With the practice of loving, love deepens in the heart. Wisdom is quickened in us as we depend on the

wisdom of the Christ mind to enlighten us in all situations and about all problems.

The mind of the Christ does not enlighten us as regards the gaining of our selfish desires. It is the open sesame to unselfishness and the sacrificial life. In so far as we seek our own way we depart from the way of the Christ. At the same time that we intrust ourselves to the keeping of the Christ we acknowledge the responsibility of letting the mind of Christ be in us and expressing it in our words and acts. This mind keeps us from covetousness, but we also keep ourselves from coveting by maintaining in ourselves the right frame of mind. The relation is an interactive one. When it is given full possession of the life, but not otherwise, the Christ Spirit works its work. The act of giving possession is a conscious act on our part and a necessary antecedent to the increase of our inner wealth of character and capacity.

The "certain rich man" of the parable dealt in material things, which obey the law of increase just as do immaterial qualities. The word "certain" connotes a specific person and has no reference to the nature of his wealth. Material wealth is uncertain and transitory, and no one can take it with him beyond the confines of the earthly life that he knows here, for these are its natural limits. Spiritual riches are for all time and are part and parcel of the individual. He makes them his own, and they become enduring substance.

The desire to lay up material wealth in order to retire and "take life easy" is not in harmony with divine law. When we have built up faith we cannot lay it aside without having it dissipated. Love,

strength, wisdom, all spiritual qualities, follow the same rule. They are stored only as they are added to daily. Great reserves of spiritual power and strength are thus accumulated, to be drawn upon as needed.

As we develop awareness of the universal life and of ourselves as a part of it we keep ourselves from covetousness. "All things whatsoever the Father hath are mine," but I must take possession of mine under law. Violence is ruled out. I cannot possess my inner wealth by refusing to do my part. Compulsion is ruled out. In Truth we possess only that for which we give an adequate return. In the giving of the full return we make ourselves "rich toward God" and by living satisfyingly and fully "inherit eternal life." Treasure on earth does not prevent our having treasure in heaven, provided our heart is not set on our earthly treasure and provided further that we use the earthly to meet the demands of the heavenly. The use we make of the former determines the measure of our capacity for inheriting the latter.

QUESTIONS

1. What effect has the thought of God, constantly held, on the character and the life?
2. Where do we develop the ability to "make a living"?
3. When we make a covenant with God, what duty devolves upon us?
4. What spiritual riches are capable of being stored up?
5. How do we keep ourselves from covetousness?
6. How do we take possession of what is our own?

Lesson 10, December 9, 1945

UNITY SUBJECT—*Loyalty to Our Convictions.*

INTERNATIONAL SUBJECT—*The Christian's Place in the Life of His Nation.*—Matt. 5:13-16, 43-48; 1 Pet. 2:13-17.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14. Ye are the light of the world. A city set on a hill cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

13. Be subject to every ordinance of man for the Lord's sake: whether to the king, as supreme;

14. Or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well.

15. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men:

16. As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.

17. Honor all men. Love the brotherhood. Fear God. Honor the king.

GOLDEN TEXT—*Blessed is the nation whose God is Jehovah.*—Psalms 33:12.

SILENT PRAYER—*By keeping God in all my thoughts, all my words, and all my conduct I make my dwelling place in God, and the kingdom of heaven is made manifest in my earth.*

How the kingdom of heaven may be preserved and made manifest in the earth is a subject that merits our study and attention. If we are to make our influence for good felt we must not only become conscious of the good as the one reality; we must by faithful effort strive to give this good expression.

The distinctive quality of salt is its saltiness. If that were lost it would be good for nothing but to be thrown out like sawdust. The distinctive thing about the believer in the Christ is the fact that the Spirit of the Christ actuates him. Unless he shows this Spirit in his life as an individual and as a member of society, he is a loss to the community of Christian believers and his value to the social order is negligible.

To make the way clear before us our faith must be something more than theory. It must be a rule of action, a way of approaching life. Without faith in God life grows flat, insipid, tasteless, unseasoned, whereas active faith gives meaning to life and lends zest to it. Where faith is strong enough to hold us true to our convictions we know neither boredom nor monotony nor loss of interest in life.

The purpose of having a light is to illuminate what otherwise would remain obscure, to bring into visibility what without it would be invisible. To this end the light must be placed where its light will not

be obstructed but will shine to best advantage. A lighted candle under a bushel measure would be useless, because it would be obscured. The object of the Christ-filled life is to register Christlikeness well and truly express it. Faith is shown not by profession but by works. Love is shown by loving; thoughtfulness for others by taking thought for them now. Love, wisdom, unselfishness, whatever Christlike traits we have developed most and can most fully express, are to be expressed. We cannot hide away our capabilities and remain capable without effort. We are responsible for using aright the wisdom that we have. Our light must be allowed to shine in order that all may have an opportunity to see clearly what is clear to us already.

If we would know the love of the Christ we can do so. Every day we have an opportunity to be loving toward all alike, toward those who love us as well as those who dislike or hate us. To be loyal to the love of the Christ is not easy, but opportunities to learn loyalty are always available.

Jesus Christ proved that it is possible to love our enemies and pray for them. Nothing is so sure to develop the impersonal viewpoint that puts us in direct touch with the infinite Spirit as keeping the law of love. Impartiality is a Christlike trait, and one that we must master if we wish to make the perfection of the Christ life a reality to us. By following the principle of divine law impersonally, impartially, and wholeheartedly we escape the petty standards and low ideals that are current among the publicans, the Gentiles, and all the other sinners who know not God. To be perfect as God is perfect is a high stand-

ard, but until we at least try to attain it by practicing impartiality we shall never know the happiness that is independent of the world's variable scale of rewards and punishments.

The Christian's place in the life of his nation is that of the law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and in possession of dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one that knows the Truth of the Christ and that lives according to his knowledge. Such a one has due respect for God as well as for all law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

QUESTIONS

1. Aside from the effect of loyalty on ourselves what reason exists for our remaining loyal to our convictions?
2. What conclusive proof of his allegiance does the faithful believer in the Christ furnish?
3. What traits are characteristic of faith?
4. Why is the clear expression of our faculties so essential to us?
5. Is loyalty to our convictions an easy matter? Wherein lies the difficulty?
6. How may we know the happiness that is independent of the world's variable scale of rewards and punishments?

Lesson 11, December 16, 1945

UNITY SUBJECT—*The Christ Idea Dawns in Consciousness.*

INTERNATIONAL SUBJECT—*Exalting Christ in the Life of the Nation.*—Isa. 9:2, 3, 6, 7; Luke 1:26-33.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

26. Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

27. To a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28. And he came in unto her, and said, Hail, thou that art highly favored, the Lord *is* with thee.

29. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

30. And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

GOLDEN TEXT—*For unto us a child is born, unto us a son is given; and the government shall be upon*

his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.—Isa. 9:6.

SILENT PRAYER—*The Christ is my strength and my exceeding great reward.*

Understanding is the light of the mind, and when this inner light dawns on the vision of an entire people the result is immeasurable joy and gladness. Such an uplift is the reward of those who enter into the mind of the Christ.

The birth of Jesus represents the awakening of mankind to Christ consciousness. The coming of the Christ into the mind and life is not after the manner of birth according to the flesh. He comes in the form of the soul's conception of life and the soul's innate consciousness of God as an immanent presence. The names given to Jesus Christ in prophecy show how all-pervasive the Christ idea becomes when it is received into the mind and held until it takes root and grows there.

All aspects of divinity are included in the Christ. The names "Mighty God" and "Everlasting Father" may be thought of as designating God, the so-called first person of the Trinity, but they are applicable to Christ as well. "Wonderful" in loving-kindness and the "Counsellor" of all who seek His aid, the Christ is within the mind and heart of man. Immanuel means "God with us" and represents our consciousness that we are one with God and that God is one with us.

The name "Prince of Peace" should have greater appeal to men today than any of the others mentioned

by Isaiah. In a world at war man's greatest need is to realize the peace that passes understanding. This peace comes first to the soul when we realize that the idea of perfection inheres in us and that our destiny is to express it.

The Spirit of the Christ is best expressed in divine love. As each individual makes love a rule of conduct and an unfailing attitude toward others the Christ consciousness comes nearer by that much to universal acceptance.

The overcrowding of territory does not make for war so much as do petty hatred, covetousness, ideologies, and resentment accompanying a consciousness of inferiority in men's hearts. As these things are overcome all men will be seen to be brothers, and the sources of power that underlie victory will be tapped to permit peace to flow into the hearts of men, as a mighty river overflows its banks in time of flood. "Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom." The throne of David represents the reign of love, and the kingdom of the Christ is the realm of peace that coexists with love.

We become established in peace as a permanent consciousness as we willingly and eagerly do what is just and right in all our relations with our fellow men. The ideal in the mind of spiritual man is to establish peace "and to uphold it with justice and with righteousness from henceforth even for ever." In the establishing of such an order force and violence have no part. The desire to do what is just and right makes each person count others better than himself and makes him seek to advance the welfare

of others as a matter of principle. Zeal for the divine alone is equal to such a work of sacrificial love. The superrace will be composed of those who have overcome self-love and self-esteem in favor of the universal consciousness and who gladly acknowledge that all men are brothers.

The eternal is involved in the ideal of the Christ. In the realm of mind we lay hold on eternity. "He [the Christ] shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." That we are entering into the life that is without beginning and without end encourages us to press forward without flagging in quest of that which is perfect.

QUESTIONS

1. How is the awakening of mankind to the Truth of the Christ consciousness represented?
2. What is signified by the diversity of names given to the Christ?
3. Is the ideal of the Christ as the Prince of Peace one that is capable of being universally accepted?
4. How is the Christ Spirit most fully expressed?
5. What does the "throne of David" represent, and how is lasting peace related to it?

,,,,,,,,,,,,,,,,

Lesson 12, December 23, 1945

UNITY SUBJECT—*The Mission of the Christ Spirit in Us.*

INTERNATIONAL SUBJECT—*The Message of Christmas to the World.*—Luke 2:1-20.

1. Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled.

2. This was the first enrolment made when Quirinius was governor of Syria.

3. And all went to enrol themselves, every one to his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David;

5. To enrol himself with Mary, who was betrothed to him, being great with child.

6. And it came to pass, while they were there, the days were fulfilled that she should be delivered.

7. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8. And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.

9. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

10. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:

11. For there is born to you this day in the city of David a Saviour, who is Christ the Lord.

12. And this *is* the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

15. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.

17. And when they saw it, they made known concerning the saying which was spoken to them about this child.

18. And all that heard it wondered at the things which were spoken unto them by the shepherds.

19. But Mary kept all these sayings, pondering them in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

GOLDEN TEXT—

Glory to God in the highest,
And on earth peace among men in whom he is well pleased.

—Luke 2:14.

SILENT PRAYER—*The assurance that I am divine in origin and nature now raises me to newness of life.*

That Jesus was born in Bethlehem rather than in Nazareth, the city where Joseph and Mary lived, is significant in the light of the meanings of the two place names. The name Bethlehem means "house of bread" and represents substance, whereas the name Nazareth means "branch" or "sprout" and represents the commonplace mind of man. The Christ has its origin in the substance of Truth, not in a commonplace or mediocre conception of life, although it later enters into the commonplace in order to transform it and make of it a conformable part of the whole.

The idea that the true nature of all men is divine because their origin is in God comes to us first as a

faint conception of our possibilities only. In the beginning we do nothing about this idea but simply hold it in mind, meditating on what it could mean if it were realized in actuality as well as in the ideal. As we go about our ordinary affairs the Christ idea seems little more than a subconscious state of mind whose presence is signalized by a vague sense of unrest or uncertainty.

Finally there comes a time when, the idea being ripe, we decide to make it true actually. This decision represents the birth of the Christ in the heart and mind of man.

Everyone has a highest and best side, which he develops by giving it thought and aspiring to make it characteristic of him. At first he does not understand how to express his ideal side in practical fashion, for the ideal seems incapable of adaptation to the affairs of everyday life. The "babe wrapped in swaddling clothes, and lying in a manger" seems an impotent symbol of the divine-idea man, yet it represents truly the beginning of the Christ idea in the consciousness. It is a symbol of unlimited potentiality, even though the method of its manifestation is a mystery. The shepherds keeping watch over their flocks by night symbolize this mystery.

The first reaction of the heart and soul to the thought that our true self is divine in origin is one of joy. "Behold, I bring you good tidings of great joy which shall be to all the people." Our whole being is uplifted and responds to the stimulating thought of things to come that are better than any we have yet known. Regeneration is possible to us. We need no longer live in ignorance or materiality.

The second reaction is enlightenment. Since God is light or complete understanding of Truth and its practical usability, "the glory of the Lord" shines round about the idea that our true self is divine even when it first enters our consciousness. The result is exaltation, "a multitude of the heavenly host [high spiritual ideas and aspirations] praising God, and saying,

"Glory to God in the highest."

Only in the highest reaches of mind, heart, and soul are we conscious of rendering glory to God.

When the Christ awakes to newness of life in us we are not content to experience exaltation alone. Instead we reach down into the very substance of Truth and prove for ourselves the reality of what we have just experienced. With the passing of the first mood of exaltation our natural curiosity re-asserts itself and we feel a desire to trace it to its source. "When the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us." The Christ life in the regenerate man is as substantial a fact as his place in society as a citizen, a son, a husband, or a father is substantial. The mere fact that it has not been expressed in the everyday life does not prove that it is an insubstantial figment of the imagination.

The "Lord" or spiritual I AM makes known to us the truth of the new birth, but before we can understand its full meaning we must prove it to ourselves. "They came with haste, and found both Mary and Joseph, and the babe lying in the manger."

The union of love and wisdom in mind produces the Christ idea. At first it seems out of place in a material or matter-of-fact mind (the babe lay in a feeding trough for animals), but by degrees it fills the whole mind, the external interests as well as the inner mental life, and we try to put what we have experienced into usable form.

QUESTIONS

1. What is the significance in the birth of Jesus in Bethlehem rather than in Nazareth?
2. How does the idea of the Christ as our true nature first come to us?
3. How is our better nature developed?
4. The first reaction to the thought that our nature is divine is joy. What is the second?
5. Is the Christ life in the regenerate man a substantial or an insubstantial idea?

Lesson 13, December 30, 1945

UNITY SUBJECT—*Learning Tolerance.*

INTERNATIONAL SUBJECT—*World Fellowship of Christians.*—Acts 10:23b-29, 34-43.

23b. And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him.

24. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.

25. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

26. But Peter raised him up, saying, Stand up; I myself also am a man.

27. And as he talked with him, he went in, and findeth many come together:

28. And he said unto them, Ye yourselves know how it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and *yet* unto me hath God showed that I should not call any man common or unclean:

29. Wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me.

34. And Peter opened his mouth, and said,

Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. *Even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead.

43. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

GOLDEN TEXT—*The same Lord is* Lord *of all.* —Rom. 10:12.

SILENT PRAYER—*As I realize and express the Christ Spirit within me, I recognize the Christ in everyone I meet.*

Tolerance is as timely a subject now as it was when Peter overcame his scruples and visited the Roman centurion Cornelius. Its timeliness lies in the fact that it is a lesson that the race is but just beginning to learn. It is nineteen hundred years since Peter proclaimed his perception that God does not discriminate between persons, nationalities, or races, but that everyone who keeps the divine law is equal in His sight to everyone else of like obedience.

The race has always lacked a practical grasp of tolerance. Besides breadth of vision, liberality of opinion, and clear judgment, the realization that all men are one even on the low plane of species or race would go far toward helping us master the lesson of tolerance, and the Christ Spirit, when consciously invited and harbored, would go the rest of the way.

The question may arise why it was necessary for Peter to make the journey from Joppa to Caesarea in face of the fact that the man "in bright apparel" who stood by Cornelius in answer to his prayer could doubtless have enlightened him as effectually as Peter, and without delay. The answer is that Peter needed to learn tolerance as much as Cornelius needed instruction in the way of the Christ. In the divine economy both needs were met by bringing the two men together. Speaking metaphysically, faith (represented by Peter) must be tolerant or it leads to oppression and persecution.

Cornelius, who represents pride of rank and

power of position, had to learn humility and obedience to the divine will before he could entertain the Holy Spirit. To this end Peter preached the peace and good works of Jesus of Nazareth in proof of the Christ power to judge the living and the dead. As he declared the saving power of the name of Jesus Christ when it is accepted in faith, "the Holy Spirit fell on all them that heard the word."

In the first century the ability to "speak with . . . tongues" was a sign that the Holy Spirit rested upon the speaker. In our day there is a sense in which the power to speak with tongues still shows the indwelling Holy Spirit. This is the metaphysical sense. The tongue of tolerance, the tongue of mercy, of justice, of kindliness and understanding, of compassion and helpfulness, all these are expressions of the Holy Spirit. All are tongues that can be learned and practiced at will, without a long course of study. To aspire to speak them we must be zealous in emulating the example of Jesus and to be called by His name. Then the tongue begins to magnify God by taking up good words, which are the words of God. As one sees God as principle one understands that tolerance is part of principle and that without it no one can approach within hailing distance of principle in either understanding or practice.

Expressing the Christ Spirit is the way to the realization of universal brotherhood. "Ye all are one *man* in Christ Jesus," and "no man ever hated his own flesh; but nourisheth and cherisheth it." When men accept the truth that "he made of one every nation of men to dwell on all the face of the earth," intolerance will no longer be possible and civilization

will rest on a solid foundation of brotherhood.

First however there must be the water baptism of denial. The individual must deny belief in separateness because of either superiority or inferiority and affirm that he is one with all men, a child of the one Father. Next the nations must deny belief in aloofness and the practice of war and isolation. In the sight of God there is no chosen people, no people more divinely born than another. All men are one people.

Divine wisdom must go hand in hand with divine love in solving the problem of universal brotherhood. The various faiths—Catholic, Protestant, and Jewish—have worked together throughout the war, but for a limited end. The end must be world-wide. Realization must keep pace with practice in these matters, and practice be enlarged and extended before the agelong antagonisms are completely done away with and the blessing of world peace is made sure for men.

QUESTIONS

1. What would help us to gain a practical grasp of the problem of tolerance?
2. What two lessons were combined on the visit of Peter to Cornelius?
3. Why is tolerance essential to faith?
4. With what "tongues" may we of today give proof of the presence of the Holy Spirit within our hearts?
5. Will the expression of a tolerant spirit solve the problem of universal brotherhood?

No man's faith was ever wrecked by Truth.
—HENRY C. VEDDER

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

PRAISE God, I am healed. I wired you about ten days ago, asking for your prayers for healing. I have had such a wonderful demonstration that I want you to know about it. I have been suffering with a skin allergy, and when I had my mother wire you I was in extreme pain. Just about the time my wire must have reached you, the pain ceased and I had the most wonderful feeling of peace, truly "the peace that passeth understanding."

From that time on I have improved steadily until now I know that I am thoroughly and completely healed.

Thanks for your beautiful, inspiring letter and its words of comfort. I am a daily reader of UNITY and no one can testify better than I to its wonderful teachings.—*Mrs. F. E. O., Louisiana.*

A SHORT time ago I wrote to you asking you for prayers and help for my ear and my hearing. I am happy to say that both are much better, and while under your prayers I find that many things in my affairs are more harmonious. In other words, things

just seem to "come my way," and I am most grateful for your help.—*Mrs. M. C. F., Oklahoma.*

Filled with Plenty

SOME TIME ago, in fact much too long ago, I wrote to you to tell you of the intentions of my husband and myself to come here to California. We were having difficulty in selling our home in Detroit. I asked your help in selling it and asked that my husband might find a position and that we might get a place to live here. I humbly admit my neglect in not letting you know the result of your prayers. It seems as though we were too busy getting what we wanted to write and thank you.

Shortly after I wrote to you we sold our house. Within a week of our arrival here my husband had a position and we got this lovely little furnished home. It amazes everyone we talk to here, for there are people who have been looking for a place to live for a year and still haven't found it. All we did was put an ad in the local paper, and we got a call about this home the next day. But we have not forgotten Unity.—*P. A., California.*

He Shall Have Abundance

I AM INCLOSING money order saved in my bank. Will you kindly use it as payment for my subscription for UNITY magazine for this year? Needless to say the magazine is one of my essentials. In each copy there seems to be an article written especially for me. Of course I do not mean the articles were written defi-

nitely for me; I mean they met my problem so perfectly that they might have been written for me. —*F. K., California.*

THE prosperity bank has been a blessing during this period. I have rejoiced while meditating on the bank and prosperity prayer, which is of the greatest help to me through life.

My spiritual supply has increased to the extent that my faith has been strengthened in the assurance that God's abundance awaits me when I trust Him for my needs. I praise and give thanks to God for the improvement in health and finances. The prosperity bank and prayer is of the greatest help through life, and I thank you, my Unity friends, for your prayers. I shall continue in the study of Unity for it is my only help through life. I thank God daily for blessings.—*J. B., Virginia.*

He Is My Refuge

I WANT TO tell you how my alarm clock responded to my recognition of divine adjustment and perfect co-ordination between its myriad tiny gadgets.

An alarm clock shortage in our city brought forth swarms of discarded clocks, and the repairmen were busier than bees. Mine refused to go, and after three tries the repairman very frankly told me he was stumped and offered to refund my money, which I refused, for he had done his best.

Unaccustomed to such early rising, 4:30 a. m., I knew I would get more needed rest if my alarm was dependable, so realizing "woman's extremity is God's opportunity," I let go and let God. Naturally

I praised and blessed both the repairman and the clock; and I thanked the Father that His work was perfectly done. Next I realized there could be no resistance in the clock, consequently supreme superlative intelligence everywhere evenly present knew exactly how to establish perfect adjustment and harmonious co-operation and co-ordination among all its parts. I then had a little heart-to-heart talk with the clock, and soon it was ticking away.

This occurred over six months ago and it is busily and cheerfully ticking as I write. Each day I praise and bless it and let it know how delighted I am that it is so eager to render service unto God. I use this method of "treatment" with the various cars I have owned, and never have I had to change a tire or been "stuck," though I often drive the sandy desert roads. I am so grateful to Unity for the marvelous illumination received through its literature. May God bless and prosper your organization mightily in the helpful service you are rendering the world.

How comforting it is to feel and know that "God is my refuge, and underneath are the everlasting arms."—*W. W., California.*

Search the Scriptures

I WANT TO take this means of thanking you for the patience you have shown with my efforts at writing these lessons. I am so grateful for what I have learned and succeeded in putting into practice. I will study *How I Used Truth.* I have read it quite a bit and am sure it will prove a great help.—*Mrs. E. F. M., Michigan.*

Silent UNITY

The new light in Christ illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, 320 Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Burbank—Harriett Sunday, 134 S Glen Oaks
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 115 N Chester
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill; Dollee Phillips, 2215 7th
Monrovia—Irene Malloy, Monrovia Woman's club
North Hollywood—Herbert J. Schneider, 12236 Ventura
N Long Beach—May Butterworth, 42 E Market
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
San Diego—Marie Fleming, 1944 30th
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—M. Elizabeth Hill, 528 Arizona; Suc Sikking, 304 Pacific bldg
South Gate—Edna Drebert, 2653 Santa Ana
Taft—Della Shutts, Savoy hotel
Vallejo—Helen Wade, Vallejo Women's club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, West Coast hotel
Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
Lakeland—Ida Decker, 270½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 S Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, Louise Ramey, 413 Grand Central
West Palm Beach—Fannye Treaster, 215 S Olive

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Eva Conover, 414 E Adams

INDIANA

Anderson—George Townsend, 217 Williams blk
Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
Kokomo—Lydia Simpson, 523 S Washington

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel

Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Eloise Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Welborn, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 82 Church

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave.; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Carol Gillespie, 29 Gibbs; Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Ethel Higgins, Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Ralph O'Day, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5th

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Wallace Tooke, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cromley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 813 West

Philadelphia—Margaret Feldt, St James hotel

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Racine—Lu Verna Bauer, 610 S Main
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
London—Mary Dunning, 432 Clarence
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

Appearing in Other Unity Magazines This Month

If we can remember that God is with us during this time of change and reconversion in our land, we can recognize and accept our good, according to Martha Smock, author of the *Daily Word* article entitled "God Is Greater than Your Fears."

■

A Zelia M. Walters story in the December 2 issue of *Weekly Unity* tells of Doctor Houston's prayerful assistance to a woman who desired healing for her little son. The story is entitled "When Faith Keeps Strong."

●

The readers of *Progress* magazine are looking forward eagerly to a new series of five stories about an old friend, Hilde, a lovable Swedish character who made her debut in *Progress* about six years ago. The first story of this series appears in the December issue of *Progress* and is entitled "Seed into the Ground."

●

In *Wee Wisdom* there appears a Christmas story entitled "To Bring You Christmas." It is by Olive Rambo Cook, who tells how a brother-and-sister team turned a lonely Christmas eve into a gay, heart-warming one for some new neighbors, for a homesick soldier, for a kindly old man, and for themselves.

●

"The lesson has been pretty well rubbed in lately that anybody who thinks the world is a tuffet and life chiefly curds and whey, and who makes no contribution beyond eating will soon or late become acquainted with the spider," writes Gardner Hunting in his *Good Business* article entitled "Does God Owe Me a Living?"

NEWS from UNITY

Order Early

It is a joy to know that each year more and more people turn to Unity publications as Christmas gifts for their friends. Is your Christmas order on its way to us? If not, we wish to emphasize the importance of your placing your order immediately.

Believing that you will welcome suggestions about ordering that will help us serve you more efficiently in spite of the heavy holiday mail, we offer the following:

1. Check your order before mailing to see if you have given us the name of the book or magazine you wish us to send you and each of your friends. When we do not know what publication you wish sent to a friend it is necessary for us to write to you for this information.

2. Check the latest information you have about the addresses of your friends and relatives for whom you are ordering Unity gifts. (Include if possible the number of their *mailing zone* if they live in a large city.)

3. Please allow plenty of time for your order to reach you. We will do everything in our power to get your order to you in plenty of time.

4. Order now!

Both Riches and Honor *Well Received*

Many friends have expressed their appreciation of *Both Riches and Honor,* by Annie Rix Militz. Some of the enthusiastic letters have come from persons who have had the personal instruction of Mrs. Militz or who read her book when it was entitled "Prosperity." The title has been changed to *Both Riches and Honor* to avoid any confusion with Charles Fillmore's book *Prosperity.*

Unity Co-operates with Schools and Churches

Unity is often asked why it does not start a Unity college to teach young people; and also to have a school for children and instruct them in the Unity way. We feel that it is our work to co-operate with

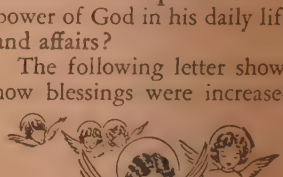
institutions now established, including schools and churches, and in this way to unify and lift up spiritually the schools that are already being so efficiently run by States and cities.

Wee Wisdom, our magazine for children, already is doing a big job in helping teachers in the lower grades to spread spiritual principles among the little folks and thus promoting the growth of better character among boys and girls. There are already enough schools to take care of the regular educational programs. Unity School is concentrating its attention on teaching Unity principles and does not wish to duplicate what is being taught in the colleges and grade schools.

Bless Your Christmas Gift Subscriptions

When you order a subscription for a Unity periodical as a Christmas gift for a friend you are acting upon a divine impulse to share the blessings of Truth. This is a good thing to do, and you invariably derive a compensating blessing from it. However even greater good can be yours if you will place a blessing upon the subscription and upon the person who is to receive it. Why not affirm that the Unity periodical you have chosen for your friend will reveal to him the very spiritual message he needs or desires and that he will become increasingly aware of the presence and power of God in his daily life and affairs?

The following letter shows how blessings were increased



through one gift subscription for *Progress,* Unity's illustrated magazine: "Not long ago I had you send *Progress* to a girl I know, as I felt it would be of great help to her. As I prepared the order I

blessed the girl and the subscription. When I saw her last week she told me she had been so delighted with it that she had ordered subscriptions for four of her friends. I am happy to know that several persons are going to profit by my introducing *Progress* to this friend."

Daily Word *Lessons Unite Friends*

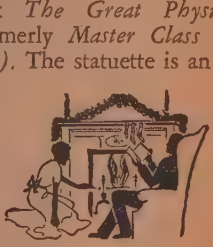
A Unity worker chanced to meet a former Unity worker in downtown Kansas City. After a few general remarks their conversation was soon upon Unity. The former worker said, "The *Daily Word* lesson keeps me in touch with you. As I read the thought for the day I can visualize you at your desk giving your attention to the same thought."

Would you like to order

Daily Word as a Christmas gift for someone who needs its uplifting daily messages? Through these messages you can be united in thought each day. Both of you are sure to add new blessings to your life.

Re: Book Jacket, The Great Physician

Ernest C. Wilson suggested that a photograph of one of his favorite statuettes of the Christ be used for the design of the book jacket for his book *The Great Physician* (formerly *Master Class Lessons*). The statuette is an ala-



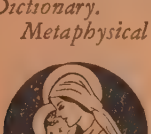
baster bust about four inches high mounted upon a delicately tinted marble base. The features of the Christ as reproduced in this statuette indicate the consecration and deeply spiritual idealism of the sculptor. Doctor Wilson says he discovered the statuette in a small shop in Rome in 1934. It attracted him by the strength and gentleness of its expression, and it now has a place of honor on his desk at Christ Church, Unity, Los Angeles, California.

There is but one Mind, and it is perfect. It knows only what is true. It will enter and possess your consciousness if you will let it. *—Richard Lynch; Know Thyself.*

Distinctive Gift for a Bible Student

Are you looking for a gift that can be counted upon to gladden the heart of a person who is seeking to know more about the deep truths of the Scriptures? Then you can depend upon the *Metaphysical Bible Dictionary*.

The *Metaphysical Bible*



Dictionary explains names of persons and places as well as significant words and terms found in the Bible. Proper names are followed by the correct pronunciation and etymology. Definitions include the metaphysical meanings, which are enlightening, since passages that have long been obscure thus seem to come alive with new depth and significance. Persons taking the Unity Correspondence Course and those enrolled in study classes in Unity centers will find the *Metaphysical Bible Dictionary* an invaluable aid in preparing papers.

The *Metaphysical Bible Dictionary* is listed on the "Unity Books and Booklets" page in this magazine.

Italian Unity Magazine Issued by Typewriter

If you have ever typed a magazine article you have some idea of the time and work involved in typing ninety copies of an entire magazine every two months. This procedure was followed regularly by a Unity friend in Italy during the past three years. Before the war this friend published a magazine in Italian containing articles from various periodicals. When conditions in Italy forced her to discontinue the magazine she did not allow that to deter her from spreading Truth. In a recent letter she writes, "Although we had to stop printing our magazine in the middle of 1943 we have been carrying on just the same, typing ninety copies of it every two months.

"We have requested the necessary permit in the hope of being able to start printing again in September, 1945, although the cost of printing is many times greater than it was formerly and the paper, ink, cover, and so on will leave much to be desired."

We certainly bless this friend in her efforts, and we know that the Spirit of the Lord goes before her in her undertaking, making her way easy and successful.

FIRST THINGS FIRST

The New Unity Greeting Booklet

First Things First is the title of the new Unity greeting booklet. It is written by Patricia Nelson, who tells how Bea McHugh once rejected Truth as presented by Unity but later accepted it from a neighbor. Bea's story is very frank and will bring home the practicability of God's law of "Give, and it shall be given unto you."

OTHER UNITY GREETING BOOKLETS

The Challenge of the Dawn, Gifts for the Christ, God Is Blessing You Now, The Great Helper, Holy Bread, Life Is Consciousness, The Mental Equivalent, Prayer of Prayers, The Protecting Presence, Recipes for Living, White as Cotton.

A Unity Greeting Booklet Is an Ideal Christmas Greeting

nity greeting booklets are acceptable to every type of person—
ose who understand the Unity ideas and those who have never
eard of them. They are attractive to the eye, and with them
me mailing envelopes requiring only 1 cent postage.

Price, 10 cents each; assortment of 12
(or 12 of your own selection) for $1.

NITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

UNITY BOOKS AND BOOKLETS

Beginning Again — Letters of Myrtle Fillmor
God a Present Help — New Ways to Solve Old Problem
Lovingly in the Hands of the Father — Whatsoever Ye Shall As
Lessons in Truth
(The books listed above are $1 each in standard edition; $2 i
de luxe binding)

For Beginners

Both Riches and Honor	standard only	$1.0
How I Used Truth	standard only	1.0
Working with God	standard only	1.0
God Is the Answer	standard only	1.0
Lessons in Truth	*Russian, Spanish, Dutch*	1.0
Master Class Lessons	de luxe only	2.0
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.2
The Great Physician	standard only	1.0
The Mental Equivalent	*German* $.10; *Russian*	.1

For Healing

Christian Healing	de luxe $2; standard	1.0
Divine Remedies		.5
Jesus Christ Heals	de luxe $2; standard	1.0
Truth Ideas of an M. D.	standard only	1.0
You Can Be Healed	de luxe $2; standard	1.0

For the Home

Meatless Meals	cloth	1.5
You and Your Child	de luxe $2; standard	1.0

For Inspiration

As You Tithe so You Prosper		.5
Finding the Christ	*Russian, German, Swedish* $.10; *English*	.2
Have We Lived Before?	de luxe $2; standard	1.0
Inner Vision		.5
Mightier than Circumstance	de luxe $2; standard	1.0
Prosperity	de luxe $2; standard	1.0
Sunlit Way, The	de luxe $2; standard	1.0
Unity's Fifty Golden Years	paper	1.0

For Devotion

All Things Made New	de luxe $2; standard	1.0
Bible, American Standard Edition		4.5
Book of Silent Prayer		.5
Contemplation of Christ, The		.5
Effectual Prayer	standard only	1.0
The Silence		.5
Unity Song Selections	cloth	1.0

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard	1.0
Know Thyself	de luxe $2; standard	1.0
Metaphysical Bible Dictionary		5.0
Mysteries of Genesis	de luxe $2; standard	1.0
Talks on Truth	de luxe $2; standard	1.0
Teach Us to Pray	de luxe $2; standard	1.0
Twelve Powers of Man, The	standard	1.0
What Are You?	de luxe $2; standard	1.0

Greeting Booklets

Are You Getting All		Joy Cometh	.1
You Want from Life?	.10	Life Is Consciousness	.1
Breath of Immortality	.10	Prayer of Prayers	.1
Challenge of the Dawn, The	.10	Protecting Presence, The	.1
Daily Resurrections	.10	Recipes for Living	.1
First Things First	.10	Song of Life, The	.1
Gifts for the Christ	.10	The Mental Equivalent	.1
Great Helper, The		Turning Point, The	.1
French, English	.10	Twenty-Four Golden Hours	.1
God Is Blessing You Now	.10	Way of Faith, The	.1
He Passed This Way	.10	Where Blessings Begin	.1
Holy Bread	.10	White as Cotton	.1

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.0

For Your Christmas Gift Order from Unity
Use the Form Below

From the books and magazines listed on the adjoining pages you can select appropriate Unity gifts for your friends. The books you order sent direct to your friends are packed in holiday wrappings, and an attractive gift card bearing your name is inclosed. With each magazine gift subscription is also sent a beautiful announcement stating that it is a gift from you. Both magazines and books are held in our office to be mailed just in time for Christmas.

Be sure to designate on the order blank below the name of the book or magazine you wish us to send to each of your friends. When ordering Christmas gifts from Unity you may either send payment with your order, or you may ask for a Prosperity Bank in which to save the amount of your purchase. Please check below the plan you prefer.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please fill my order as follows: ☐ I inclose $..... to pay for my order. ☐ Send me a Bank in which to save for my order.

Send (book or magazine) _____

To _____

Street _____

City _____ State _____

Send (book or magazine) _____

To _____

Street _____

City _____ State _____

Send (book or magazine) _____

To _____

Street _____

City _____ State _____

SENDER'S NAME _____

Street _____

City _____ State _____

Please indicate the postal zone number if the address includes one.

U-12-45

Choose Unity Books for Your Christmas Giving

UNITY'S NEWEST BOOKS

BOTH RICHES AND HONOR, by Annie Rix Militz, presents the teaching of Jesus not merely as a lofty ideal but as a common-sense way to overcome our everyday difficulties. (Formerly entitled "Prosperity.")

EFFECTUAL PRAYER, by Frances W. Foulks, explains true prayer in a manner that will help readers to pray effectually. Twenty-eight inspiring meditations and a hundred "spiritual treatments for special needs."

THE GREAT PHYSICIAN, by Ernest C. Wilson, who presents the Great Physician's method of healing of all kinds of human ills, and shows how Christ-led men and women of today can find healing for their body and affairs. (Formerly Master Class Lessons.)

THREE TIME-TESTED FAVORITES

WHATSOEVER YE SHALL ASK, by Zelia M. Walters, is a book of actual experiences and problems solved through the advice of a friendly, Truth-minded physician, Doctor Houston.

LOVINGLY IN THE HANDS OF THE FATHER, by Evelyn Whitell. This is a series of interesting stories from real life describing the working out of problems according to divine law.

MIGHTIER THAN CIRCUMSTANCE, by Frank B. Whitney. A book of short articles of comfort and encouragement. Here are some of the chapter titles: "Nothing Can Retard Your Progress." "Taking a New Hold on Life." "You Are Unlimited." "You Cannot Escape God's Love."

Why not order one or more copies of these books? They are universal in their appeal.

Price, $1 each; or six books for $5.

UNITY SCHOOL OF CHRISTIANITY
917 TRACY, KANSAS CITY 6, MO.

Christmas Gifts with a Spiritual Message

Each of these Unity periodicals is priced at $1 for a year's subscription.

PROGRESS—Help your friends make life a grand adventure each day by giving them PROGRESS, with its theme of happier living. They are sure to like the illustrations, the true-experience stories, and the informal editorial columns of Ernest C. Wilson and A. Muir Owens.

WEEKLY UNITY—An ideal gift magazine for the beginner in Truth. Lowell Fillmore is the regular contributor of a comforting, instructive message, and there are other articles and features that show how to apply Truth to personal problems.

DAILY WORD—Give this magazine to anyone who would be interested in a daily devotional message. A Truth lesson for each day of the month, also choice articles and poems. Edited by Silent Unity.

GOOD BUSINESS—For businessmen and businesswomen. Carries articles by well-known writers on prosperity, human relations, and other subjects of interest to the person seeking to apply the Truth he knows to the business of living.

UNITY—For the Truth student who is seeking a deeper understanding of Truth. Includes both simple and deeply metaphysical articles on the subjects of health, prosperity, and happiness.

WEE WISDOM—A gift that will thrill all boys and girls from five to thirteen. A magazine filled each month with things that children most enjoy—stories, games, poems, cutouts, puzzles, and things to do.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Christmas Carol

Mildred E. Meeker

If I had been in Bethlehem that night
When His star hung low above the town,
I like to think perhaps I could have been
The kindly one who marked them at the inn,
And whispered as they slowly turned to go:
"There is a stable nigh, where cattle low;
It is a humble place and dim and meek,
But there ye'll find the shelter that ye seek."

I could not be in Bethlehem that night
When His star hung low above the town.
'T was not for me to hear the angels sing
Or lay a gift before the new-born King;
But if I keep the candles burning high,
It may be He will see them, passing by;
And turning from His path so dark and grim,
He'll find the manger I've prepared for Him;
And here within my heart He will abide
From Christmastide to blessed Christmastide.